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News Sheet of the American Branch of the Anglican Society

FEBRUARY, 1940

IN MEMORIAM

RESOLUTION PASSED AT THE ANNUAL MEETING, JANUARY 16, 1940

Resolved, that the members of the Anglican Society express their deep regret at the loss which they have sustained in the death of the Very Rev. Dr. Milo Hudson Gates, Dean of the Cathedral of St. John the Divine in the City of New York, for several years Vice-president of the Society. A loyal member of the Society of long standing, prominent in its councils, generous in support of its work, his passing away leaves a gap which it will be very difficult to fill.—Requiescat in peace.

The Anglican Society deeply regrets the loss in its membership occasioned by the deaths, not only of its Vice-president, Dean Gates, but also of the Rt. Rev. Dr. Philip M. Rhinelander, late Warden of the College of Preachers of the Washington Cathedral, long an interested member, and of the Rev. Dr. John W. Chapman, the veteran missionary to Alaska, and of the Rev. Robert Williams, Rector of Trinity Church, Princeton, N. J.

The Society desires to place on record this minute to their memory.

ANNUAL MEETING

The Annual Meeting of the American Branch of the Anglican Society was held in the Parish House of Trinity Chapel, New York, on Tuesday, January 16, 1940, at 5:30 p. m.

The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany, President of the Society, took the chair. The reports of Secretary and Treasurer were read, showing the Society to be in a healthy condition. The Society has an actual balance in the treasury of $214.07.

The Executive Committee reported through the Secretary that the only special meeting held had been an informal one after the Annual Dinner last January. He reported that the bill for the publication of the pamphlet by the Rev. F. W. Fitts, "The Altar and its Ornaments," $140.48, had been paid the Morehouse-Gorham Co. through the courtesy of a member of the Society and that 97 copies (in addition to some copies sold by the Morehouse-Gorham Co.) had been sold for $23.65. He reported also that a leaflet by

the Rev. Francis F. E. Blake, "A Synopsis of Eucharistic Ceremonial" had been printed and paid for by the Society. This leaflet is to be distributed free.

The President suggested that the Society should advertise these publications and it was moved, seconded, and passed that a sum not to exceed $15 should be used for this purpose.

The Finance Committee reported through the Rev. Canon Daniels that a meeting had been held last summer in New York and that it had been decided to send out an appeal to the members of the Society with the result that about $140 had thus far been contributed. This can be used for printing publications.

The President spoke of the desirability of having an exhibition of the Society and its work at the coming general convention in Kansas City and it was moved, seconded, and passed that the Society have an Anglican Society stall or booth. Attention was called to the fact that Miss Beatrice Pray of Boston has a miniature altar correctly vested according to Prayer Book standards which she is glad to loan for exhibition. The Society also possesses the nucleus of a traveling library, containing:

The Parson's Handbook (fourth edition) by Dearmer; A Short Handbook of Public Worship by Dearmer; Liturgy in the Parish by six member of the Alcuin Club.

Any member may borrow any of these books by writing the Rev. W. J. Brown, The Rectory, Manchester Centre, Vermont, on payment of postage.

The Rev. Rodney Cobb spoke of the desirability of the Society making its influence felt in the various theological schools, through dissemination of its literature to the students and by lectures.

The Rev. Canon Daniels spoke of the need of using music in the services of the Church according to Anglican standards. He mentioned especially the work of Sir Sydney Nicholson at Chislehurst in England. The Oxford Press is just issuing three pamphlets by Canon Daniels on chanting.

The following officers were elected for the year:

President, the Bishop of Albany.

Vice-president, the Rev. Charles E. Hill.

Secretary, the Rev. Francis F. E. Blake, 1625 Locust St., Philadelphia.

Treasurer, Mr. Richard A. Zerega, 27 W. 44th St., New York.

The President appointed to the Executive Committee (the officers are members ex officio), the Rev. Dr. J. Wilson Sutton, the Rev. F. W. Fitts, and the Rev. Canon Louis E. Daniels, Mus.D.

For the Extension Committee the President appointed, the Rev. Sydney R. Peters, chairman; the Rev. W. J. Brown, and the Rev. Rodney Cobb.

For the Finance Committee, the President appointed, the Rev. Canon Daniels, chairman; the Rev. Norman S. Howell, Mr.

H. A. Van Dyck, and Miss Ellen S. Motter.

After the Annual Dinner at the Parkside Hotel, the Rev. Canon Daniels read a very thoughtful essay on "The Ornaments Rubric." The members regarded this as of so much worth and timeliness that they voted to publish it as an Anglican Society pamphlet.

NOTE

The Rev. Charles E. Hill, Christ Church Rectory, Ballston Spa, N. Y., would be glad if some members would write to say that they would forward their copies of the English Catholic to theological schools whose names he will supply. Two members have already provided for the General Theological Seminary and for Nashotah House.

He would also like to receive copies of the publications of the Society before 1939, particularly the News Sheet and the "Dear Jack" letters.

A STUDY OF THE PRAYER OF CONSECRATION (Concluded)

By the Rev. F. F. E. Blake

(The first part of this article was published in the Autumn 1938 issue of the News Sheet; the second part was published in the March, 1939, issue of the News Sheet.)

The essence of good ceremonial is simplicity. Details should not be multiplied. The ceremonial should also express the truth. It should not emphasize any one aspect of the truth so that another is made obscure. There must be balance, and all must fit together as one unit and not as a series of isolated parts which have little or no relation. This unity and this balance are perfectly expressed in our Prayer of Consecration. The prayer is Trinitarian, and as the Holy Trinity cannot be divided, so the prayer must not be. It is all the work of the Father, consummated by the Son, through the Holy Spirit.

The rubrics of the prayer are very simple. There is one rubric before the prayer about the ordering of the bread and wine. There are other rubrics concerning various manual acts. And there are two other rubrics or titles, one "the Oblation" and the other "the Invocation." All of these rubrics and titles form a unity and mark the main ceremonial divisions of the prayer. The first is the introduction. The bread and wine are uncovered, and all is made ready so that nothing can mar the unity of the prayer. The second group are mimetic. They attempt to reproduce exactly what our Lord did—they are not consecratory, but more explanatory—they are giving a reason for the faith that is in us. The third group, or the two titles, are, first, the offering of the continual remembrance of the sacrifice of the death of Christ in union with his whole redemptive life; and the second is the calling down of the Holy Spirit without whose aid the Christian Church can do no good thing.

In practical use it all amounts to this:

The priest uncovers the chalice and the paten. He then raises his arms in the normal attitude of prayer and continues with them outstretched until he comes to the explanatory section. He takes the paten into his hands, raises it slightly from the altar, and replaces it; he lays his right hand on the bread at "this is my Body." He continues and takes the chalice into his hands, raises it slightly, and replaces it, he lays his right hand on the chalice at "this is my Blood." Immediately without any pause or reverence, he continues, "Wherefore, O Lord." At "these thy gifts," he takes the paten into his right hand and the chalice into his left and elevates them to the height of his breast to give ceremonial meaning to the rubric "The Oblation." This is a most ancient custom and was introduced by the non-Jurors into their liturgy from the Eastern Uses. It was brought to this country without a doubt by Bishop Seabury and was practiced by old-fashioned clergy in many places until the time came that McGarvey was considered the summum bonum of Catholic liturgical expression and ancient customs gave way to the traditions of another rite. BEFORE the Invocation the priest joins his hands and bows profoundly. This also is a most ancient ceremonial act. It survives even in the Roman Missal where the celebrant is directed to bow profoundly at the "Supplices te rogamus"—their queer little relic of an Invocation. At "bless and sanctify" he may make two signs of the cross over the elements as Cranmer, who was so often right, directed in 1549. He may spread his hands over the elements during the rest of the Invocation, following the Scottish custom. These last two acts are interpretive. They are making actions fit the words. All blessing for the Christian comes through the cross, and it is fitting that the sign for which "this Church knoweth no worthy scruple" should be used. The other might represent the brooding of the Spirit over all things that are consecrated to holy use.

No reverence should be made after the Invocation. It is introducing an element of time. The action of the prayer should be timeless. The consecration is not the recitation of any formula; it is the answer to the whole of the Church's prayer.

The prayer is continued with outstretched arms. The sign of the cross may be made at "filled with thy grace," and the breast may be struck lightly at "We are unworthy." The hands are joined at "through Jesus Christ our Lord," and kept joined for the doxology.

The unities have all been observed. Nothing has been allowed to interrupt the action. The people respond with the great Eucharistic Amen. One of the most magnificent Prayers of Consecration is Christendom has been said. Now the celebrant may make a reverence. This could be done in all places and no one could complain. It is all in the Prayer Book, and when we can say this then no man can take exception.